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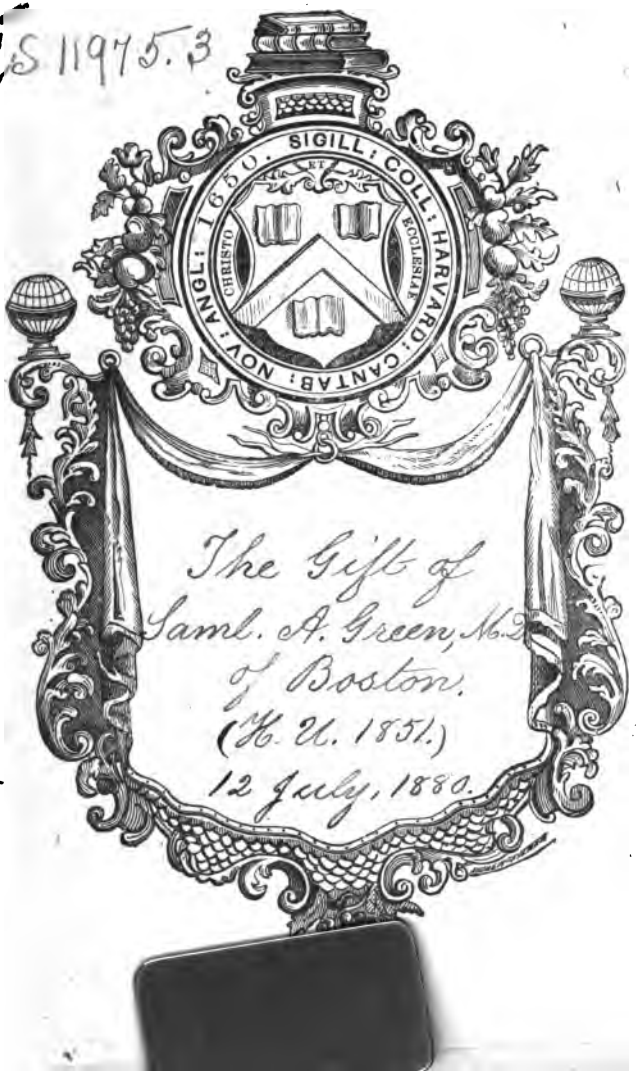
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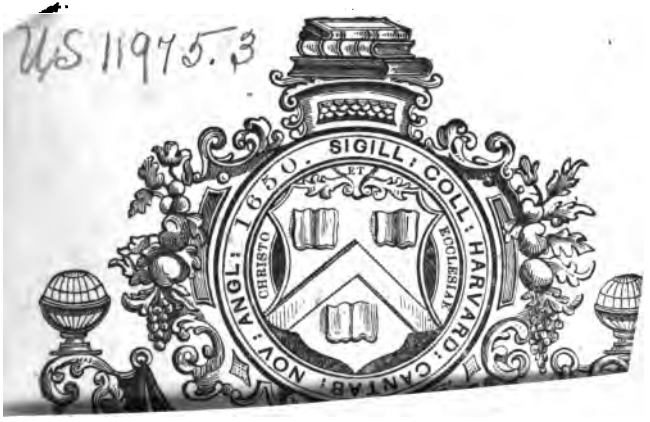
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ELDER GEORGE EVANS.

J. F. Dunbar's imp. 104 Wash.ton St. Boston.

Georg Ebers.

1857.

ELDER GEORGE EVANS.

F. F. Ashley's imp. 120 Wash.n St. Boston.

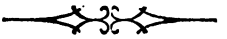
MEMOIR

OF

Elder George Evans.

BY

JONAS EVANS.



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PREFACE.

Every human being has some influence on other human beings.

When this influence is chiefly for good, and especially through a life of considerable extent, it is the more desirable that the memory of such individuals be preserved.

The example of upright, religious and benevolent persons has a conservative, reclaiming and incitive influence in society, which continues not only during their earthly life, but also, in greater or less force, while they are remembered.

The motives which influenced the course of one man's life, when duly considered by another, may also exert a similar influence on his life.

It is the divine purpose that human lives should have this influence.

Hence Christ said to his disciples: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Hence also the utility of true biographies of true disciples, through which they, although dead, still speak and exhibit their light.

MEMOIR.

GEORGE EVANS, son of Thomas and Rebekah Evans, was born in Reading, (now South Reading) Mass., Sept 26th, 1784.

He had naturally a good constitution and active temperament.

When a boy, while in a state of perspiration, he went into cold water to bathe and received such a chill as so injured his constitution that he never afterwards had sound health. *

* Dr. Franklin mentions four young men of his acquaintance who, after becoming warm, harvesting in the heat of the day, plunged into a spring of cold water. Two of them died on the spot; another, the next morning; and the other recovered with great difficulty. Such errors arise from ignorance of one's physical constitution, which cannot bear these sudden changes, and which should never be exposed to them. The young should be instructed in these facts

He learned to make shoes, but was unable to work long at this business. Gentle exercise in the open air was found more favorable to his health.

But in his youth he had little health or strength for labor or study.

As in this memoir principal reference will be had to his religious character and labors, I will here introduce the following account which he gave me of his early religious impressions:

"I was present at the baptism of the three persons, who were the first baptized in Reading Pond, in the spring of 1794. I heard Mr. Baldwin's address at the water.

After I went home, I saw my sisters weeping. I asked mother what was the matter with them.

She replied, 'George, you have a *soul* to be saved or lost, and you ought to be concerned about its salvation.'

This was the first time I thought particularly of my soul. I was now in my tenth year.

At the age of thirteen I was more seriously impressed, and became partially convinced that God would be just in sending me to ruin for my sins against him.

When about fifteen years old I had a short fever and felt very anxious to know if it was the same kind of fever which two of my uncles had, and of which they died.

I was greatly solicitous to know if there was a prospect of my recovery, as I felt very unfit to die.

I was pursuaded that if I died then, I should be lost forever.

My mind continued serious for two or three months.

During this time I was tempted to put an end to my life, on the principle that there was no mercy for me, and the longer I lived, the more sin I should commit.

It was suggested to me that the shoe knife laying near me, was a proper instrument to accomplish this act. *

* Mr. Baxter suggests that temptations to commit sins which are unnatural, or contrary to our natural instincts, are more evidently from evil angels.

But I soon resisted this temptation from the consideration that suicide would greatly add to my other sins and hence increase my future misery.

By looking at a book in the family bookcase, written against 'Universalism,' I was afterwards tempted to be a Universalist.

Something seemed to urge me — 'Be a Universalist—be a Universalist—then you will need fear nothing after death; all will be well and safe, and you will escape your present anxiety.'

But my reason and conscience said to this suggestion: 'It is in vain—the Bible being true, * I cannot be a Universalist—Universalism is a refuge of lies.'

About this time I was engaged in cutting the stalks of Indian corn in the field. As I was using my sharp knife in this employ-

* As in Scripture '*hell*' is as distinctly mentioned as '*heaven*,' and these are set in contrast with each other, it is difficult to see why, if there was any motive to do it, the latter term cannot be as easily explained away, as meaning neither place nor condition after death, as the former term.

ment, this passage of Scripture followed me with distressing force:—'Cut it down, why cumbereth it the ground;'—'Cut it down,' &c.

With these dreadful words pressing on my mind, I sat down on a corn-hill, and, as I topped off some weeds by my side, the reflection came over me: 'Thus easily might the Lord have cut you down ere this:'—when, notwithstanding I felt myself alive, my tears flowed freely at the thought of God's forbearance toward me.

For fear that I should forget the danger of being cut down as a cumberer of the ground, I marked on the partition of my sleeping room, opposite to my bed, the initial letters of the words '*Cut him down*,' that I might see them immediately on waking in the morning.

At another time I wrote over the door of this room, *U. N. B.*, to remind me of my great sin of *unbelief*, which seemed to me to be the greatest of my sins, not believing the testimony of God, virtually

making him a liar, or treating him as such. I knew how offensive it was to a man to question his veracity, or call him a *liar;* and thus I saw how dreadfully I had treated the great God. (See 1st John, 5 : 10.)

Though I felt that I had committed various external crimes, yet sins of the heart, and especially the sin of *unbelief*, seemed greatest of all.

Also, I considered myself a much greater sinner than numbers of my acquaintance who were wild youth, profane swearers, &c., because I said A— P—, for instance, has never had such instructions and admonitions, nor sinned against such light and knowledge as I have. *

In a few months these thoughts subsided

* There is this reason why a person may honestly blame himself as he cannot another; he *knows* what convictions of his own judgment and remonstrances of his conscience he has violated, while he cannot be certain that another is, in these respects, equally criminal.

A person may be guilty when he does what his conscience allows, (not having taken proper means to inform his judgment,) but no person can be innocent when he does what his conscience condemns.

and I had nothing special upon my mind till about a year and a half afterwards, when my health so failed that I had to give up labor.

I expectorated some blood and began to fear that I might be going into consumption.

I went out of town to a physician where I remained a season, but becoming no better, I returned home in the spring of 1801.

Time now appeared very short.

As I was going to meeting one day, I said to myself, 'I am bound to the world of despair.'

At this meeting no minister was present.

One of the brethren in his remarks observed 'That the way of salvation for lost men was very plain; the atonement was made, the way to heaven was opened, it was now only to believe these great truths, accept this salvation and enter into rest."

The way of life never looked so plain to me before.

I never afterwards lost sight of the simplicity of this view of salvation till I hoped

I had embraced it and did truly believe to the saving of my soul.

This was at the annual fast in 1801. During this month and most of the May following my anxiety increased.

Everything wore a gloomy aspect. One day as I was walking in the pasture, I thought if I truly believed, that the Lord would give me a new heart, at my request for it he would give it to me.

I then said to myself, 'A world for faith to believe this.'

But on a second reflection I thought, why, I shall never have faith to believe this till I have a new heart; I am as much dependant on the gift of God for this faith, as for the new heart.

Then I exclaimed aloud, 'Salvation is of the Lord!'

I now perceived that my prayers and tears had proceeded much from this selfish motive so to improve my character as more decently and respectably to apply for salvation.

I had for years had an impression that I must be saved by *grace alone*. Yet I had been laboring to make myself good enough to come to Christ for salvation.

Then I saw these efforts on which I had secretly placed some hopes, were, and must necessarily be, offensive in the sight of God; a sort of rebellion against his plan of salvation; a 'going about to establish a righteousness' for myself and not 'submitting to the righteousness of Christ,' and thus in fact adding to my other sins.

Also here I mistook the simplicity of the Gospel plan, that a sinner was not only allowed, but commanded, to come directly to the Savior for salvation, just as he was, without any previous preparation; with all his sins and guilt about him; as the hymn expresses it:

'Come naked, come helpless,
Come just as you are—

* * * * *

For if you stay to be better,
You will not come at all.'

This had looked to me like presumption. But I was ultimately brought to abandon all these notions of preparation.

The law of God now appeared very holy, just and good, and the justice of God appeared very clear in my condemnation.

I had entertained hard thoughts of God, that others found relief who had not been distressed so long as I had, &c.

On one occasion I set a time to wait *three days*, to see if my heart was renewed. I made three marks, each day erasing one, till the last was erased; and my heart felt then harder than ever—no relief. This almost drove me to despair.

May 27, 1801.—I attended meeting, but found no relief. A prayer was offered, but I was so oppressed with a view of my miserable condition, I knew not what was saying or doing in the room.

During this state these words came to my mind: 'Live, for I have found a ransom.' *

* These words, in this exact form, are not found in Scripture. In Job, 33: 24, are these words; 'Deliver him from going down to the pit; I have found a ransom.'

They seemed to afford me a gleam of hope, till it occurred to me that I had heard of these words affording comfort to another person. I then said they are not for me, they are for that person. But something seemed to reply, they are *yours* — they are *yours*.

My tears then flowed freely—my burden seemed gone; but I had not that feeling of joy and rapture which some had expressed and which I had expected, if I were truly converted. Every thing did not look new to me. Still I could not but feel some hope that my sins were forgiven.

The justice of God now appeared more amiable to me than it had done. It seemed to me that I could not trust God at all, if he were not just; because there would be no security of his fulfilling his promises, if he did not his threatenings.

His justice had formerly looked to me more like the just anger of a parent who was punishing his child for disobedience.

After this, for two and a half years,

though I indulged a hope that I had been born again, I thought it best to make no public profession of religion for the following reason: I saw some persons who had made a profession, live unworthy of it; dishonoring their profession. So I said to myself, it is better not to profess religion, than to profess it and not live up to such a profession.

This reasoning seemed to me conclusive till the Autumn of 1803, when, in reflecting on this subject one day, the force of it was at once destroyed by the following reflection: I said to myself, you indulge a hope that you have been born again? Yes. In whose hands do you trust your soul? In those of Jesus Christ. If you profess religion and the Lord keeps you, you will not wound his cause? No. Well, it is your duty to profess religion and trust in the Lord to keep you from dishonoring his cause here, as much as to trust in him for happiness hereafter.

Thus the excuse on which I had rested

for years, vanished in a moment. This Scripture was then strongly impressed on my mind: 'And now why tarriest thou? arise, and be baptized and wash away thy sins.' I had been satisfied for years that immersion, and that only, was baptism.

In returning from meeting one evening, I was so impressed with a view of my duty to be baptized, I resolved, promised the Lord, I would relate my religious feelings to the Church the first opportunity, and, if they obtained evidence of my regeneration, I would be baptized.

Accordingly I, with several other persons, was baptized in Nov., 1803.

Elder Baldwin, of Boston, preached on the occasion.

After baptism I had great calmness and peace of mind; went on my way rejoicing, felt a burden removed from me, and from day to day found myself more joyful than I ever had been since I indulged a hope that I had been born again.

I had previously had a view of the fit

ness of the ransom by which I might be made to live. The Savior seemed just such an one as I needed; one who was able and willing to save me.

I saw how God could be just and justify him that believeth in Jesus.

I now rejoiced to keep God's commands, though I felt unworthy to be numbered with his children.

I recollect feeling a kind of shrinking when one of the Church first called me *'brother.'*"

Mr. E. was nineteen years of age when he made a profession of religion. At this time, and for years after, he was much out of health.

When he was twenty-two years of age he had many queries whether he ought not to use what gifts he had for exhortation and public speaking.

But the magnitude and responsibility of the gospel ministry, and his want of health, education and other requisites, prevented him from attempting the work, or

even mentioning to others his trials respecting his duty for a number of years.

The following extracts from his diary at this time, refer to this subject:

"*Feb.* 5*th*, 1807.—I have, I trust, enjoyed some nearness to my blessed Jesus in telling him of my trials and asking his direction.

Dear Master, whatever thou denyest me on earth, O, deny me not thy presence.

July 2*nd*.—God is still good to me. I have had some freedom in prayer the week past.

I trust I feel in some measure like Saul when he cried, 'Lord, what wilt thou have me to do?'

Dear Lord, grant me humility; may I be willing to be nothing that thou mayest be all.

April 1*st*, 1808—I know not what to do. O Lord, wilt thou give wisdom to such an unstable creature, and strengthen me to go forward in duty, trusting in Thee for all.

Aug. 12*th*.—I think I this day desire a

clear manifestation of my duty. O, that I may not be turned aside by a deceived heart and thus be left to 'feed on ashes.'

May my ears be deaf to the sounds of falsehood and the flatteries of an evil world.

O, for a broken heart for the multitude of my sins.

Blessed be God for some desire this morning for the salvation of poor sinners in A. O, that I may see an increasing cloud of mercy rising over that place.

Oct'r 21*st.* — Have I not reason to fear that my trials now arise from a sight of, rather than a desire to know what my duty is. Lord suffer me not to be decieved in this great undertaking.

Dec'r 2*nd.*—Had the privilege of addressing a meeting in A. last Lord's day evening. Quite a collection of people present. O, my want of knowledge, of wisdom and every other qualification.

Preserve me from doing aught to wound thy precious cause.

What shall I do? May I not flee like Jonah nor go forward like Balaam.

Jan'y 17th, 1809.—O Lord, I desire that thou wouldst take from me, and that forever, this impression which daily follows me, if it can be for thy glory, but if not, grant me thy grace, for who is sufficient for these things?

Feb'y 28th.—Last night I awoke about 2 o'clock, and after ruminating some time on the question whether it was my duty to attempt the work of the ministry, these cheering words were applied to my soul: 'Go forth and I will be with you, and never leave nor forsake you.'

I then said in my heart, 'Can this be for me?' The answer was, 'It is yours — it is yours.' I cried out: 'what shall I render to the Lord for all his benefits? It is enough; by the grace of God I will go.'

And, when soon after, the objection of my ignorance and weakness arose in my mind, I was calmed with the words: 'My grace is sufficient for thee.'

March 3*d*.—My soul, dost thou realize the greatness of this work? On what art thou depending? Hope and trust thou in God. O my weakness, my pride, my unfitness for this work! Lord support, humble, prepare and be with me.

I cannot believe that I am deceived. Lord thou knowest all things; thou knowest that I love thee and thy blessed cause and long for the salvation of lost sinners.

March 10*th*.—I have vowed unto the Lord and how can I go back? May I go forward in the name of the Lord.

Had some freedom in prayer this morning for the Church,* that they may be directed to act in my case as shall be for the glory of God."

In making the foregoing extract, I was led to reflect on the very different motives

* In the above, he alludes to the action of the Church in reference to giving him a letter of approbation to preach the Gospel, which they did; after hearing him speak before them, that they might be the better able to judge of his call to this work.

for engaging in the work of the ministry which influence some.

Mr. D., of W. C., the first Sabbath after his settlement, very candidly avowed that his motive in preaching was to obtain a livelihood, as other men followed the avocations of Mechanics, Physicians, &c.

But can such ministers ever experience the anxieties, feel the responsibilities or receive the rewards of those who "Watch for your souls as they that must give an account?"

Would not a man who takes up preaching as a lawyer, or an artist chooses his profession, regard such queries and trials as above expressed, exceedingly absurd?

But Mr. E. did not thus choose the employment.

A man may engage in preaching as an easier way of getting a living; and he may "have his reward." Dr. Johnson remarked: "I do not envy the life of a minister as an easy life, nor do I envy the minister who makes it an easy life."

Mr. E. remarked, that from the time he became a member of the Church, he reasoned thus: "If I have any talent for public speaking, the Church will naturally discover it and call me to the exercise of it; hence I need have no anxiety about it myself."

Undoubtedly a Church has this obligation resting upon it, to encourage and call forth the gifts of its members; and the judicious exercise of this responsibility is of great importance to the cause of true religion. The Apostle says, "Let the prophets speak, two or three, and let the others judge."

Wisdom and direction from the "great Shepherd and Bishop of souls" should be earnestly sought, that while all the "ascension gifts" of the Head of the Church are properly recognized, "careless hands may never be laid on barren skulls which cannot teach and will not learn."

But while pious persons have each an appropriate niche to fill in the Church, and

should be heard and felt in their place, as every member of the body in its own office, not every good man is called to be a public preacher.

He who desires the office of a bishop, desires a good work; but a bishop or pastor must have certain qualifications; among which the Apostle mentions, "*apt to teach,*" which means something quite different from being merely *apt to speak.*

For want of this quality some pious men have been so unable to instruct or interest their congregations, that they have soon dispersed them.

Mr. E. received from the Baptist Church in Reading, (now South Reading) approbation to preach in the spring of 1809, and spent some time in preaching that year in North Reading, Andover and Lynnfield, Mass., and in Hillsboro' and Greenfield, N. H.

In 1810 he had an invitation from the Church in Cheshire, Mass., to preach for them, but had an engagement at Hillsboro',

where, and at Washington and at Weare, N. H., he preached that year.

There was a religious revival in each of these places and about fifty hopeful converts.

In 1811 he preached but little, being very much out of health.

In 1812 he received an invitation to settle with the Church in Weare, N. H., but declined on account of the state of his health.

In the spring of 1813 he commenced laboring in Milford, N. H., and remained there the four succeeding years, except about six months of the time spent in preaching in Malden, Mass.

When he went to Milford, his congregation worshipped in a school house.

While he was there the society increased so much as to erect a commodious Meeting House.

While at Milford, he had a severe fit of sickness, and was deprived of his reason most of the time.

During his lucid intervals he gave up

expectation of recovery and selected a minister to preach his funeral sermon.

He expressed a wish to be interred at Milford, rather than in his native town, hoping that the sight of his grave might remind people there of what he had said while living.

After his recovery he had a strong impression that it was his duty to visit the valley of the Mississippi, and labor in that important field as a missionary.

In the spring of 1817, previous to departing for the West, he spent some time in preaching to the Baptist Church in Canton, Mass., and received a pressing invitation to remain with them.

But he could not think it his duty to relinquish his intended tour to the West.

While at the West the Baptist Churches, both in Canton and Milford, sent him invitations to return and settle with them.

He remarked that there were no Churches where he had labored to which he felt more attached than to that in Milford and that in Canton.

He had long felt a peculiar interest in Missionary enterprises, in instructing the ignorant and preaching the gospel to the destitute.

Soon after he made a profession of religion, or as early as 1804 or 1805, the Memoirs of Rev. Samuel Pearce, one of the originators of the English Baptist Mission to India, fell into his hands. Of this work he once wrote:—"With unusual emotions I marked the piety, the ardent love, the burning zeal, yea, the 'passion for Missions,' so manifest in the life and death of that eminent servant of Jesus; and while I was reading, I trust my soul caught a spark of the same fire."

And indeed among modern "servants of Jesus," he could not easily have found a more amiable and excellent individual to copy.

These Memoirs of Mr. Pearce he always highly prized, and thought them very useful in promoting both a pious and a missionary spirit.

Accordingly, when laboring in the Western states, he published, at Cincinnati, an edition of these Memoirs, (being then the fourth American edition) many of which he there distributed. He also early perused the Narrative of the Baptist Mission in India: 'The Star in the East,' Buchanan's Christian Researches in Asia, and Horn's Letters on Missions. After which he remarked, "I can say with dear brother Pearce, that 'Any thing relative to the salvation of the heathen, brings a certain pleasure with it.'"

Of Mr. E's. motive in undertaking this missionary tour, he thus speaks:—

"In the autumn of 1817, with a desire to be more useful in the service of my blessed Master, having my eye on the destitute, I left my honored parent, dear relatives and christian friends in Mass., and journeyed westward."

In the great valley of the Mississippi he labored publicly and from house to house, sowing the seeds of the word during most of the time for six years.

Here he was met by Mr. Luther Rice, after his return from Asia, and induced to spend some months in the service of the Baptist Missionary Board for Foreign Missions.

It may not be unworthy of remark that at the very time Samuel J. Mills, Luther Rice, Adoniram Judson, Samuel Newell, Samuel Nott and Gordon Hall, were so anxiously inquiring what they could do for Foreign Missions, the mind of George Evans was also deeply exercised on this subject; and though the state of his health forbade his personally volunteering to go to foreign lands as a Missionary, it was constantly in his heart to aid this noble enterprise in any way in his power. And more than this, he was made the honored instrument of sending to Asia one of the most distinguished American Missionaries, (Rev. Dr. Francis Mason).

Thus the Lord in his providence seemed to say, not only "it is well that it is in thy heart" to go to Asia as a Missionary, but,

through your ministry, I will send a "chosen vessel" there to labor in your stead.

During Mr. E.'s tours in the Western States, from 1817 to 1823, he rode on horse-back over seventeen thousand miles, beside what he rode in carriages, and preached nearly a thousand times.

The roads in that part of our country were then often very bad to travel.

He sometimes had to wade his horse through a swollen river, or pass a creek on a log, to arrive at a place where he had appointed to preach. At one time, through the badness of the road, his horse stumbled, threw him off, and came near crushing him by falling on him.

Beside the regular sermons which he preached, he visited much from house to house, conversing familiarly and plainly with people on their spiritual interests.

To this department of Evangelical labor he thought himself particularly called and fitted; and of his usefulness in it I believe he had numerous and interesting testimonials.

Had he been in the habit of keeping a journal of the incidents and anecdotes of his travels, or of recording observations on the natural history and scenery of the country which he traversed, he might no doubt have preserved much interesting information.

But his great business wherever he went was to deliver his message—to blow the gospel trumpet and to give it such an earnest and certain sound, that those who heard might be prepared to "stand before the Son of Man."

Some particulars of his labors in the West may be found in his letters addressed to Dr. Sharp, and published in the Baptist Missionary Magazines of 1818 and 1819.

The following extracts from several of his letters to his friends in Mass., give some incidental hints on the state of the country, and his labors at the time of writing.

Under date of "Marietta, O., March 11, 1818," he mentions how he was engaged at the commencement of the year.

"Lord's day, 28th Dec. last, I preached in Parkersburg Court House. Elder Mc'Aboy, who preached eight miles distant in the day time, was present with us at the evening service.

Wednesday following, rode with Elder Mc'A. to Washington's bottoms, (lands formerly owned by Gen. Washington) preached there in a log school house; had a family and neighborhood conference in the evening.

Jan'y 1st.—Crossed the Ohio river with Elder Mc'A. and eight other persons, in a log boat, and attended a meeting at Belpre; the Lord's day following, preached in a log meeting house in Belpre.

[Belpre is a township on the Ohio river, fourteen miles from Marietta. Its name is from the French *Belle*, fine, and prairie, meadow, from its beautiful site by the river. The inhabitants of this town, as well as of Marietta, are emigrants, or descendants of emigrants from Conn. and Mass., who removed here during or shortly

after the year 1788, and a considerable part of whom were old revolutionary officers. These towns are the oldest in Ohio, which now contains a population exceeding two millions.]

Monday evening, attended the concert of prayer. Friday, heard Eld. Mc'A. preach. Saturday, had a Church Conference at Parkersburg.

Five colored females related their religious experience, three of whom were received as candidates for baptism.

One of these, (Lucy by name,) in her narration, mentioned that she seemed so near on the brink of hell, that a broom straw would have swept her in; — then there seemed a voice saying to her—'thy sins are forgiven thee, go thy way, break the law no more, be baptized and join the people of God.'

She was asked why she wished to be baptized? She replied —' Because Christ was, and God commands his people to be.'

When asked how often she prayed, she said, 'It seems as if I never stop.' But how often do you go by yourself to pray? Ans., 'Every opportunity I can get by night or day.'

I thought if Christians in general were thus engaged in mental and secret prayer,

'Their cheerful song would oftener be,
Hear what the Lord has done for me.'

I was not present when these colored persons were baptized, but understood that Lucy's mistress was very deeply impressed on the occasion with a view of her own perishing need of religion.

Lord's day, Jan'y. 8th, preached in the log school house at Washington's bottoms. The weather was so warm that we had the door and windows open.

Jan'y. 21, 22 and 23, went twenty-five miles up the Kanhaweny river—preached twice on my way; the log cabins were full, and numbers at the door.

Spent four weeks at Reedy settlement.

The people had been destitute of preaching for four months.

I was received with joy and heard with attention. I trust the Lord in his providence has sent me here for good.

Eld. Mc'A. first visited this region about two years ago.

A Baptist church has since been formed. It now consists of about 25 members. I have been teaching publicly and from house to house; assisted in circulating a subscription paper, and obtained nearly sufficient for erecting a small meeting house; encouraged the females to form a society to raise funds to purchase religous tracts to circulate among their neighbors in this settlement, who are now entirely destitute of the gospel.

While in the above settlement I abode part of the time with a Dutchman; the weather was quite cold, but he endeavored to make his home as comfortable as circumstances would admit.

His log cabin was 16 by 18 feet, floor of puncheons, or split logs, a wooden chimney, lined with stone on the back, and two

windows, with four panes of glass in each.

Visited the boiling, or burning spring in this vicinity. The air so constantly arrises in the spring as to cause the water to boil as in a heated pot. The vapor that issues out of the earth is so sulphurous, that by the flash of a gun it may be set on fire, and sometimes will continue burning five or six days.

Last week I had the pleasure of baptizing Maj. J. T—, who has lately received the hope of the gospel.

His wife, with others, stood on the shore weeping, while the ordinance was administered.

A young man and his wife were deeply impressed on the occasion. May the Lord have mercy on each of them.

O, for more health, humility, meekness and zeal.

I am ready to depart on the morrow for Zanesville, sixty miles up the Muskingum river. Affectionately yours,

G. EVANS."

ST. ALBANS, Licking Co., Ohio,
November 2d, 1818.

Dear Br:—Fifteen years ago yesterday, I was buried with Christ by baptism. Yesterday I had the happiness of burying four persons by baptism.

We had a good time. All things were done decently and in gospel order. Bless the Lord, O my soul!

The Lord reigns and I do rejoice. Come, Holy Spirit! May poor, lost sinners be pricked in the heart.

When will the knowledge of the Lord cover the earth? When will every distant isle, with inexpressible joy, receive God's law?

Dear Br., cry to the Lord daily that he would hasten the halcyon day.

I have not seen the last Missionary Magazine. Have you any good news from Burmah? Have Brethren Colman and Wheelock safely arrived there?

Have any of the Burmans turned from Idols to serve the living God?

Last month I met with six churches who convened about eleven miles from the town of Columbus, in this state, and formed a new Association, by the name of Columbus.

I am happy to state that they unanimously agreed to call it a "Foreign and Domestic Missionary Society."

I fondly hope this is but the beginning of such efforts.

Yours in much esteem,

G. EVANS."

Under date of "Washington, Knox Co., O., Dec. 11, 1819," he writes * * *

"I am happy in going about trying to do a little good.

This is the fifth letter I am writing to-day. I have travelled about 1200 miles since the latter part of last August.

I preach this evening under the roof where I am writing; to-morrow, (Lord's day) A. M., preach one and a half miles from this; P. M., in Mansfield, seven miles

distant; Monday evening, thirty miles off, at New Haven.

Then I purpose to visit Huron, Cleveland, Chardon, Jefferson, Warren, New Lisbon, Canton — be in Worcester on the third Lord's day in January, and at St. Albans, 20th January, — the Lord willing. The above towns you may see by casting your eye on the map of Ohio."

Under date of "Brookville, Indiana, Oct. 3d, 1820," he says: "I am now a thousand miles from my kindred in New England. But, blessed be God, Jesus is near. I do enjoy His presence who sticketh closer than a brother.

I had much freedom in preaching last Lord's day evening in the bounds of White Water Church, fourteen miles below this place; saints seemed quickened and sinners wept. A prayer meeting is appointed to-morrow evening; blessed be God!

I am now under a roof where one man was killed and another struck down by lightning in July last. The one who was

spared was a young physician. His wife was within a few feet of him and was not hurt. Neither of them, I fear, have any good hope through grace. I have just been conversing with her on the worth of her soul. He is not in. O that I may be faithful to each of them.

I preach in the Court House in this place to night.

The town is full of people from various quarters, come to purchase land at the public sale. I have just been beseeching the blessed Savior to be with me in my service this evening."

Under date of "Cincinnati, O., Oct. 12, 1820, he writes : * * * *

"I attended the Red Stone Baptist Association, in Pa., in August last, and made a collection for Missionary purposes. I arrived in this town yesterday. It has been rather sickly here the past season, especially among children. About two hundred children have died here under three years of age.

It is called an unhealthy place for young children.

I have made some collection in money, cloth, books, produce, &c., for the mission at Fort Wayne, on the Miami of the Lake, among the Indians.

Yesterday I received a letter from Elder Mc'Aboy, who superintends the Mission. He says he has already twenty children, and expects more soon.

I should rejoice to call and see the little red flock."

In the Christian *Watchman* I find the the following extract of a letter from Elder Mc'Aboy, above referred to.

The Dea. Emerson spoken of, went from the Baptist Church in South Reading about the time Mr. E. commenced his Western tour, and took up his abode in Marietta, where he remained until his decease; having been instrumental in collecting the first Baptist Church in that city.

Extract of a Letter to one of the Editors of the Baptist Magazine, dated

MARIETTA, Ohio, Jan. 30, 1819.

REV. AND DEAR SIR:—Believing that the friends of Zion do not despise the day of small things, and as some mercy drops have fallen on this place, which we hope is a prelude to a plentiful shower, I am encouraged to send you this short account for your very useful Magazine.

In November, 1817, Deacon E. Emerson, from South Reading, near Boston, came to this place. He sought in vain for some Baptist brethren for four months, when at last he found three, two in the town and one in the vicinity. Two of them, though in this lonely situation, generally met every Lord's day to read and pray, which they yet continue when destitute of preaching.

In March, 1818, Elder G. Evans preached in the vicinity, and baptized one person; his preaching was attended with a divine power. In July, I baptized three; two of whom owned themselves to be the fruit of

Elder Evan's labors, and the third had her attention called up by reading a tract from the Female Tract Society of this town, which issued in a happy conversion to God.

On the 5th of September a church was constituted of only five members, who, the next Lord's day, to their great joy, for the first time in this town, received the Lord's supper. Since that time there have been seven added, and there are four others who are waiting for baptism,which is at this time deferred in consequence of my ill state of health. Several others are under serious impressions, and there are six or more Baptists in the town, who are members of distant churches, but who have not yet united with them.

There is considerable attention among the people to the word of the Lord. The prospects of the church in this place appear to me to be flattering.

I am yours in Christian love,

JAMES MC'ABOY.

A number of young men in the west who were hopefully converted under Mr. E.'s ministry and baptized by him, became successful preachers of the gospel in that region. He was instrumental in gathering a Baptist church in Granville, and St. Albans, O., which had 36 members when he left it, half of whom he had baptized.

This Church afterwards became two flourishing churches, one in Granville and one in St. Albans, Licking Co., Ohio.

A youth here, by the name of David Adams, hopefully converted under Mr. E.'s ministry and baptized by him when thirteen years of age, was afterwards one of six who were constituted a Baptist church in Liberty township, a few miles from St. Albans, in 1834.

The services at the constitution of the Church were attended in a log school house. In 1838, this young brother was ordained Pastor of this Church, which in 1840 contained sixty members and that year began to erect a meeting house.

On a previous page Mr. E. refers to leaving his aged *Mother*, to go westward.

His mother remarked that during the infancy of this son, she had very strong desires that she might have a son who should preach the "everlasting gospel;" and when G. became a preacher, she felt that her prayer had been answered and she ought to be very thankful, and very willing that he should be absent from her while engaged in this great and good work.

And notwithstanding her regard for him, and her pleasure in seeing him, she always appeared not only reconciled to his absence from her, while engaged in preaching, but very grateful that the Lord appeared to "count him worthy, putting him into the ministry." The following lines, sent to her son, while itinerating in the West, illustrate the foregoing remarks.

"My Dear Son:—Where are you travelling?—the muddy paths of Ohio? For what?—to carry the joyful news of a Savior?

Bless the Lord, O my soul, that you are blest with so much health as I hear you are.

You say—'Mother, give up your George.' I have—I do,

To Him who died for me and you.

You think my anxiety great on your account. Not so;—my joys are great. If I had ten sons, instead of five, that felt as I think you do, I think I would willingly part with all of them

'To sound the joys and bear the news,
To Gentile worlds and royal Jews.'

If you alone in God will trust
And love him to the end;
Your peace is sure, for God is just;
He will the truth defend.
He loves your soul my dearest child,
And I still love you too.

Be willing to suffer for Christ, who willingly suffered for us.

When I think how far you are from me, I think I may perhaps never see you again till we meet no more to part. And should

this be the case, you would be glad to know how your poor old mother feels in her mind.

I think I feel poor, very poor—more and more the need of Christ's righteousness to justify me before an all-searching God.

But Christ says, 'Him that cometh unto me I will in no wise cast out.'

I think I feel willing to come needy, naked and empty to the Savior of poor sinners.

Do pray for your poor mother, that she may be kept humble at Christ's feet. Do pray for poor E—, and all the rest of your unconverted relatives.

These lines to you I send,
As tokens of my love;
Adieu my son, on God depend,
Till we shall meet above.

REBEKAH EVANS."

I have repeatedly reflected, with much interest, not only on the simple dignity of the mother of Washington, going from her

humble garden labors to receive in her drawing room, the French Marquis, Gen. LaFayette, but more especially on her noble devotion of her beloved son to the service of his country;—her willingness to live for nearly seven years without once seeing his face, while he was hazarding his life to rescue his countrymen from oppression and bondage, and then the humility with which she spoke of her great, wise, heroic, victorious and extraordinary son: "I am not surprised at what George has done, for he was always a very good boy."

I have, indeed, poured over this story till I scarcely knew which most to admire and reverence, Washington or his mother.

There is something sublime in rescuing human beings, even a single nation, from oppression and placing them in a condition to enjoy "life, liberty, and the pursuit of happiness;" and I shall never cease to entertain animated and grateful remembrance of WASHINGTON and his MOTHER.

But is there not something still nobler

in being instrumental in rescuing *souls* from the *bondage of sin* and placing them in a condition to enjoy God and heaven — in raising them up to "sit together in heavenly places in Christ Jesus?"

Is there not something here worthy of efforts and sacrifices? For who can estimate the value of a single soul and its endless felicity!

Though there is nothing sublime in the style of the very humble and even child-like letter of my aged mother, yet is there not something sublime in the sentiments?

She asks not worldly riches or honors for her offspring; but would gladly devote ten sons, if she had them, to the work of converting sinners from the error of their ways; while she would exhort them to suffer willingly for Him who suffered so much for them.

She feels very poor and needy and looks alone to Christ's righteousness to justify her in the presence of a heart-searching God; yet she trusts confidingly in the mer-

cy of that Savior who hath said, "Him that cometh unto me I will in no wise cast out," and meekly desires to dwell humbly at his feet.

She breathes a prayer for her kindred whom she fears are still unconverted, and then commits to that God in whom she had so long trusted, her son and herself, in the "sure and certain hope" that they shall hereafter "meet above."

And can I doubt that mother and son have already had that peaceful, loving, joyful meeting on the shores of blest immortality?

Would the amiable angels of light, who here encamp about Christ's 'little flock,' ask a more agreeable service than to introduce to each other's celestial acquaintance and recognition two ransomed spirits, who on earth had been thus connected?

And will not the saints themselves hereafter have assigned them such grateful employment?—They are to be made "as the angels."

After Mr. E.'s return from the West, in 1823, he preached successively in Milford, N. H., in Canton, Mass., and as a City Missionary in Boston.

It was during this season of his preaching in Canton, that his conversation and ministry were blest to the conversion of a young man, then a boot maker in that place, since Dr. Francis Mason, Missionary to Asia.

In a poetic effusion which Mr. M. addressed to Mr. E. the year following, he speaks of his former character as a weary wanderer, stretched on the bed of misanthropy, sleeping the sleep of sin, and marked for the prey of death; till his slumbers were broken by the light which Mr. Evans was enabled to shed on his condition, when he came to himself and learned the path to heaven.

Mr M. studied for the ministry at Newton, and offered himself to the Baptist Board as a Missionary to Asia, and was accepted.

It was somewhat remarkable that the same evening, I think, when Mr. M. entered his desire to the Board, a young sister, Miss Hellen Maria Griggs, of Brookline Baptist Church, who had long had unususual exercises about devoting herself to a Missionary life, also presented her request to the board, to be sent as a Missionary to the East, if the Board should think she could there be of any service to the Mission.

Mr. Mason and Miss Griggs were then, I believe, unknown to each other. They were afterwards introduced and became partners in life as well as in Missionary labors.

Their labors and success as Missionaries, both in Burmah and particularly among the Karens, are well known.

Mr. Mason's arrival among these latter people was just before the decease of the devoted and lamented Boardman.

On this Mr. Mason remarks:—

"Our introduction to mission labors was

indeed one of surpassing but painful interest. The solemn march into the jungles, with our brother upon his dying couch; the baptism of thirty-four Karens in his presence; their return, unsheltered, amid the pelting storm; his glorious death on the banks of the mountain stream, which he had been the first to ford, to seek and to save those very Karens that hung around his dying pillow, and the crowds of inquirers, entreating us to lead them to Jesus before we could understand their language, rendered it a scene unparalleled in the history of Missions."

Mrs. Mason continued there in the work till her decease, which occured in 1844.

An interesting memoir of her life and missionary labors has been published.

Rev. Mr. Lincoln, who preached Mr. E.'s fureral sermon, in that discourse has the following remark:—"While Br. E. was at Canton, Mass., one individual was hopefully converted, whose conversion alone were reward enough for all his long and labor-

ious career. That individual was Rev. Francis Mason, one of our most esteemed and useful Missionaries in distant Burmah. Multitudes of once benighted Karens, in a a better world, will forever praise God that George Evans preached the gospel at Canton.

With them, and Mason, and the other ministers whom he was the instrument of bringing to the Savior, and the converts under their preaching, will he spend many a blessed season, as they tread the streets of the New Jerusalem, and recount the events of their earthly pilgrimage.

Already has he been greeted by some of them in that bright land whither he has gone, and every passing year, till time shall end, will add to their numbers.

O, how small a matter will he deem his long continued bodily weakness and suffering, his perilous journies, his arduous toils, while mingling in such blest society and engaged in such joyful intercourse!"

In 1825 Mr. E. took charge of the Baptist,

church in Salisbury and Amesbury, Mass. where he continued till the spring of 1828. During his labors here, there was an interesting revival of religion.

This spring (of 1828) he was married to Miss Chloe Pettee, a member of the Baptist church of Foxborough, Mass.

In the Autumn of 1828 he received an invitation from the Baptist Church in New Hampton, N. H., to become their Pastor, which he accepted and where he remained till 1833; when two ordained ministers having been chosen professors in the Literary and Theological Institution in that town, he resigned his pastoral charge of the church there and became pastor of the Baptist Church in Canaan,* N. H.

* It may not be impertinent to remark that the first pulpit which Mr. E. occupied was that of Elder Isaac Backus, of Middleboro', the father of Baptist Church History in America; that the beloved and distinguished Dr. Baldwin preached on the occasion of his first religious impressions—at his baptism and at his ordination; and Mr. E. afterwards preached three years in the place (Canaan, N. H.,) where Dr. Baldwin commenced preaching.

An account of a revival of religion at New Hampton, may be seen in the N. H. Baptist Register of that time.

While at New Hampton he had the pleasure of baptizing Mr. J. S. Eaton, afterwards pastor of the First Baptist Church, Hartford, Conn., and Mr. Wm. L. Eaton, who became a preacher of the gospel and professor in the New Hampton Institute, and a Mr. Burbank, who was afterwards a minister and has since died in Maine. Among the converts that were baptized at New Hampton, during his ministry there, were several others, who have since filled important stations, as Mr. Rockwood Giddings, who died President of Georgetown College, Kentucky; Miss Sarah Sleeper, who became head of the Female Department at New Hampton.

After preaching in Canaan three years he accepted an invitation to the pastorate of the Baptist Church in Goffstown, N. H. Here, also, he remained three years, and in 1839 resigned the care of this church,

thinking he might be particularly useful in visiting several destitute places as a missionary.

Wherever he located, his method of dispensing the gospel was much as described of old, "publicly and from house to house," testifying "repentance toward God and faith toward our Lord Jesus Christ;" thus coming in closer contact with people than he could in the pulpit alone.

He remarked to the writer on one occasion, that perhaps he had been prevented by his ill health and want of means from attending to various studies in philosophy and literature, for which he had a natural taste, that he might pursue, with more singleness of purpose, the great errand of calling sinners to repentance. That he now felt that his time was very short and his great message to his dying fellow men was, "Ye must be born again."

He belonged to the class who may justly say, "we believe and therefore speak."

He regarded the Bible as the Book of

God and its statements as indubitable facts. By the light of this "sure book of prophecy" he looked upward and beheld a real Heaven of inconceivable felicity to be obtained;—downward, and saw a real Hell of inexpressible woe to be avoided.

He believed, he *felt* himself commissioned to importunately exhort and warn his dying fellow beings, by motives the most powerful and results the most stupendous, to seek the one and shun the other.

With these realities in view, how could he be otherwise than urgent?

When in company with those who gave him no evidence of personal piety, he often felt constrained to speak with them on the concerns of their souls.

He reasoned thus:—"Life is uncertain; I may never see this person again; my Master has sent me to warn him of his danger; I must obey; It is also true kindness to him." He would then respectfully inquire after the religious feelings and hopes of such person.

To faithfully do such service requires humility and self-denial. It is not agreeable to our natural feelings to run the risk of offending people and eliciting their ill-will, where we can avoid it. And such inquiries are often reckoned impertinent and obtrusive; though the scripture directs us to "be ready always to give an answer to every one that asketh us a reason of the hope that is in us, with meekness and fear."

The question which Philip the Evangelist proposed to the officer of Queen Candace, "understandest thou what thou readest?" though dictated by the Divine Spirit, would doubtless be considered by many persons, of far less distinction than that royal chancellor, highly impertinent; yet he had modesty and good sense enough to thus receive most important instruction from the itinerant servant of the most high.

But how can a truly pious person, especially a minister, on suitable occasions, neglect such duty to the irreligious?—one

who believes the unconverted sinner is in danger of future perdition?

If he saw him near a dangerous precipice, and apparently unconscious of it, and said nothing to him, it would be reckoned most unkind and inhuman.

True, wisdom is profitable to direct in seeking appropriate times and ways of addressing the irreligious; but an humble and earnest heart will rarely misjudge.*

Though at such faithfulness offence may sometimes be taken, I believe the result will oftener be a conviction that the admonisher is a real believer in what he professes, and benevolent in his intentions.

I recollect on one occasion when my brother made such inquiries of a young gentleman in Boston, the latter was displeased and thought him impertinent.

* Dea. S. said he had found from experience that if he really desired to speak to an unconverted person, on the concerns of his soul, Providence would ere long furnish him with a suitable opportunity.

Try it, christian reader.

Some years after, this gentleman called at my house and informed me how greatly his religious views were altered from what they formerly were, and what were now his belief and hopes.

In the course of our conversation I inquired of him his present views of my brother's remarks to him, above referred to, he replied: "I think he did *just right*, and I thank him for it."

And will not the fidelity, at least, of such a course, be the conviction of all in a future world?

But how many, also, have had lasting occasion of gratitude for such friendly inquiries and admonitions.

I have known a single private remark to effectually incline to the subject of religion the attention of a person who had remained unmoved by the sermons and exhortations of many years.

But these hints should not be given with the feeling of performing a self-denying religious duty. They should be followed

with humble, sympathetic prayer; as the agriculturist casts his precious seeds into the ground, not unmindful of the result, but hoping and watching that some, at least, may take root and yield a harvest.

And when the work is thus done, it is naturally done interestingly; a continued interest is felt in its success.

Doing the work in this way has a direct tendency to make a person live circumspectly; take heed to his lips that he offend not with his tongue, and keep a conscience void of offence toward God and man, that he may not neutralize the good effect of what he has said, or what he may in future say. It also brings him into greater acquaintance with the human heart, its various pleas, excuses and propensities, shows the truth and value of divine Revelation, and serves to make him wise to win souls and skilful in handling the Word of God.

And such knowledge is of great importance to a minister, enabling him to be much

more effective in his addresses, and to commend himself more directly to men's consciences.

After relinquishing the care of the Baptist Church at Goffstown, he removed his family to Manchester, N. H., and spent most of a year in itinerant labors, some account of which was published in the New Hampshire Baptist Register.

In a communication to that Journal he remarks: "I have been laid by, from my public labors, since May, 1840. My efforts at a protracted meeting in New Boston, and in public and private in Milford, through the month of April, were too much for my exhausted constitution. These, followed by a cold taken in May following, produced a weakness in my chest and lungs which has continued to the present time. I long for the privilege of preaching Christ to fallen men once more. But O, for sweet submission to the will of God."

The above were nearly his last labors as a public preacher.

He was a highly practical, matter of fact man. He believed that God worked by means, and that it was his purpose to bless his own appointed means, and this was the foundation of his efforts.

His life was in remarkable obedience to the direction, "Cast not away therefore your confidence, which has great recompense of reward."

His confidence in God, under various discouraging circumstances, was entirely unshaken. He would say, "I am in affliction, but God is my *Father;* I can trust him; Let him do what seemeth him good."

He lived so near his Lord that there were few hours, after his profession of religion, that he could not, with humble confidence, look up and say with the Apostle, "Thou knowest all things, thou knowest that I love Thee."

When a professor lives so as to have good reason to hold fast this confidence, it makes him "strong in the Lord and in the power of his might;" gives him peculiar

ing. To live thus to myself and die to myself, would be altogether below my aspirations."

This reminded me of the ancient patriarchs, of whom it is said, they desired a "better country, that is a heavenly; wherefore God was not ashamed to be called their God, for he prepared for them a city."

They sought a city fair and high,
Built by the eternal hands,
And faith assures us, though we die,
That heavenly building stands.

Mr. E. generally withdrew from civil and political strifes, that he might preach "Jesus Christ and him crucified;" which is indeed doing the foundation work of all effectual improvement in the condition of man; a great truth which I fear is too often overlooked by the temperance, moral and political reformers. Christ says, Make the *tree* good, and the *fruit* will be good. Mr. E. used to quote with approbation, the answer of a minister, who,

when interrogated why he did not preach on the *times*, as other clergymen did, replied: "Why, if all the rest preach on *time*, surely one poor brother may be excused for preaching on *eternity*." Mr. E. thus endeavored to avoid "entangling himself with the affairs of this life," that he might please him who had chosen him to be a "soldier of the cross."

He regarded the ministry of the gospel as a great and sacred calling, demanding the devotion of his heart and the energies of his mind, and in these respects he "magnified his office."

He believed he might be more useful in spending a part of his life as a missionary among the destitute, and he denied himself the comforts of home, which, in his slender health, was quite a sacrifice, in order to fulfil this conviction.

He thought he might perform more such service without the cares of a family, and this led him long to forego the advantages of married life.

He "coveted no man's silver or gold or apparel." With talents that might have enabled him to prosecute some profitable mercantile or other avocation, he denied himself these things, that he might labor for the conversion of sinners to God.

He trusted to his divine Master for support in his service, and, looking beyond the present scene, he endeavored to "lay up his treasure in heaven;" where I doubt not he has found his reward.

He felt it of great importance for a minister to "walk circumspectly," and give no just occasion of offence, "neither to the Jews or to the Gentiles, nor to the Church of God."

He approved the remark of, I think, Dr. Owen, that if a minister preach uprightly and walk crookedly, more will stumble and fall in the night of his life, than will be built up in the day of his doctrine.

He was prudent and economical in his secular affairs; believing that some ministers, by too little attention to these, became

involved in debts which they were unable to discharge, and thus wounded the cause of religion.

As a missionary he was thought to be particularly faithful and useful.

Some years after his return from the West, a brother of the church in R., Mass., offered to advance him $600 from his own pocket, if he would go and spend another year there as he had done.

The following extracts from several of his letters after he was disabled from public speaking, may show his state of feeling in his later years.

Under date of "Manchester, July, 1841," he writes: * * * "I am now almost as well as I was last summer and autumn, though my lungs are more easily affected. O, for a grateful heart. Alas, how prone I am to be amused with the gift and forget the giver. O, the deep depravity of my nature! I *know* it and exclaim, when shall I deeply *feel* it?

I wish I could "eat and drink" Flavel

on keeping the Heart.' How important, great and difficult is this work of 'keeping the Heart.' "

Under date of Nov., 1842, he wrote to his brother, A. E.,

"Dear Brother A——. * * * We have a stated prayer meeting at our house on Wednesday evenings. That on the 16th instant, was a blessed meeting. We had ten prayers and ten addresses in less than two hours. Brethren and sisters each prayed and talked a *short* time. (When will long prayers and exhortations cease?) This was as it should be. As the Psalmist says: — 'And in his temple doth every one speak of his glory.' No dumb children. I was able to talk ten minutes without injury; blessed be the Lord.

"It was a free, confessing, humbling meeting. I have thought more and felt more for my near neighbors within six weeks, than for many months before. O, that these families may become praying families.

"A young woman at our nearest neighbor's has recently been hopefully converted; and she, with nine others, were baptized yesterday. As many more may be buried with Christ next Lord's day; and some of us feel as though the good work had but just begun.

"Mrs. E. has just started on a kind of missionary visit to some of the women in this neighborhood;—O, Lord, bless thy word from her lips, to the good of some.

"Pray for us Brother, that the word of the Lord may have free course, run and be glorified. O, my brother, with you and me time is very short! Do let us live as free as possible from worldly cares, and devote much time to meditation and secret or mental prayer.

"I know you cannot spend as much time this way as I can; but cannot even you spend, this winter, twice as much time thus as you ever have done before?

"Is there one anxious soul in South or West R? Affectionately yours,

G. EVANS."

Under date of Lord's day, May, 1843, he wrote to his brother J. E.

"Dear Brother J.:—My family are in health and all at meeting; but I am a poor prisoner at home, bound by the cords of infirmity. Four weeks since, this day, being very pleasant, I walked to meeting; took cold, was confined to my bed for some days, and have been out but little since. My face is pale, my flesh is gone; in one word, I am much as I was one year ago, when you were here.

"I *know* that all which the Lord does is well, but alas, how void I am of *feeling*:—

"Ye that love the Lord indeed,
Tell me, is it thus with you?"

"P. M.—My family have returned from meeting, and our daughter has just been reading a sketch of each of the sermons: Texts, Prov. 10: 30, and John 11: 56.

"She has been in the habit of writing in this way about fifteen months. I think this a good practice for youth, and even children, attended with various advantages to

themselves; and certainly I, when confined at home, find much satisfaction in hearing the sketch, with the extemporaneous remarks of the family.

"Monday morn.—Three months ago I hoped to be able by this time to preach, at least, once every Lord's day. When I shall enjoy that privilege, if ever, is only with the Lord; and with him, I am happy to leave it.

"During last winter we had a weekly meeting "in my own hired house," at which I generally spoke on some passage of scripture from ten to twenty-five minutes, and prayed once, and often twice.

"Blessed be the Lord for some precious seasons.

The last of February I attended, at our meeting house, and, as there was no minister, I addressed the congregation for about twenty minutes, forenoon and afternoon, from that precious portion of scripture, 'Unto you, therefore, which believe, he is precious;' 1st Peter, 2: 7, the brethren praying. And

blessed be the Lord for the opportunity of speaking publicly about that precious Savior once more.

"We have now a new ninister with us. He *preached** yesterday.

"With my present views I shall never vote for one to be our Pastor who reads exclusively.

"A few of our brethren and sisters have been much engaged in embracing and propagating 'Second Advent sentiments.' A seperate meeting has been held by them for several weeks. But I believe the excitement is now on the wane. None have desired a dismission from us.

"I am very sorry for any such division in the church which I first joined.

"I think our brethren and sisters there are making work for repentance.

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* Mr. E., I believe, never read a sermon from the pulpit in his life. And an exclusive practice of reading sermons, he considered contrary to scripture example, and of injurious tendency in the christian ministry.

"I thought and read much on this subject last winter, and came to the conclusion that many scripture prophecies* were not fulfilled, and I now see not how they can be, if Jesus Christ should come in the clouds of heaven this year.

"Your letter informed me of the death of cousin R. E—; unexpected, indeed. A few days before I had heard they were all in health. I said, my death may be as little expected by myself and friends. O, that I could say, 'all the days of my appointed time will I *wait* till my change come.'

"I suppose the prospects of the spread of the gospel in China were never so bright as at the present time. I want to

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* Such as those in the 72d Psalm—"All nations shall serve him—all nations shall call him blessed." When have all nations called the Savior blessed? — In Isaiah, 2: 4; "Nation shall not lift up sword against nation, neither shall they learn war any more."—And in Math. 24: 14; "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," &c.

raise a sum of money, and send one half of it to China, one fourth to Brother Mason, for the poor Karens, and the remainder to our Western Country.* How shall I do it? Your affectionate brother,

G. EVANS."

Though not well able to support the journey, yet he went from Manchester to Boston to attend the farewell services at Baldwin Place Church, previous to the embarkation of Dr. Judson, in June, 1846, and there gave the veteran missionary the parting hand of friendship and benediction.

This was the last public meeting at which I saw him; and among his last efforts to be usefel, was an attempt, the same year, by the sale of books, to raise money in aid of the Mission to China; in doing which his strength failed, and he went abroad but little afterwards.

* During his life he felt the same strong interest in missions, both domestic and foreign. When he first journeyed to the west, thinking he might never live to return, he gave direction respecting the property he left in New England, that the "Cause of Christ should be his heir."

In the autumn of 1844 his wife and daughter were very sick with fever.

Under date of Manchester, Oct., 1844, he says: "* * *. My daughter has had the typus fever much more severely than her mother. When at the worst I feared she would not survive. Blessed be the Lord, she is still spared. May this sickness be blest to her precious soul.*

"She was so much better as to walk alone last week, and hopes to be able to attend school by January.

"O that she may enter the High School of Christ, and 'learn of him who was meek and lowly of heart.'

"I know not as I ever felt more than I have for two months past to say, come sickness or health, life or death, 'the will of the Lord be done.'

"Bless the Lord, O my soul, for such an exercise for a single minute. When will

* This daughter was baptized and united with the Baptist Church in Manchester, N. H., in 1849, the year after the decease of her father.

it be as constant as the flow of blood in my veins?

"I now have a hard cough, and am fearful I shall be confined most of the time till next June, if my life is spared so long.

"O, that I could say to that blessed Savior, 'What Thou wilt, when Thou wilt, and how Thou wilt.'"

In the spring of 1847, after more than ordinary mental depression for some months, he experienced an unusual reviving in his mind.

A very deep sense of unworthiness and ingratitude for past favors, was attended with great melting of heart, humiliation and confession; and followed by a spirit of unwonted thanksgiving and praise.

He talked and wept with his family.

He said, "I feel a sweet, blessed melting power, that brings a poor sinner into the valley of humiliation, right down into the dust before God, and makes him cry, 'not my will, but thine, O God, be done.' I feel that if Jesus Christ was personally

present, and I could be permitted, like Mary of old, to go behind him and embrace his feet and wash them with my tears, it would be the greatest privilege I could enjoy."

To a friend in Bedford, under date of Manchester, May 19, 1847, he wrote:—

"Dear Brother H.:—I have recently (if not deceived) had a revival of religion in my soul; been melted down at the feet of Jesus, wept for my long and grievous backsliding, and my mouth is now filled with praise. I want every person to praise the Lord. I would call on you to arise and praise the Lord! Praise him for all that he is; praise him for *all* that he has *done;* praise him for what he is *now doing,* and praise him for all he has promised he *will do.* Praise him, praise him, praise him! with all your heart, soul, mind and strength!

"Will you invite your wife to unite with you in this pleasing and blessed employment?

"Will you teach your children to praise

the blessed Jesus, and tell them how children, when the Savior was on earth, cried, 'Hosanna to the Son of David!' Invite your friends and your neighbors to join with you in obeying the command in the 12th chapter of Isaiah. And thus may a volume of holy incense of praise arise from every part of the hill on which you reside. Bless the Lord; praise him, praise him, praise him!

"Will you see brother U.? Tell him it is my earnest desire that he would praise the Lord Jesus in his heart, in his closet, in his study, in his family, on his way to the house of worship.

"May the Lord come down in power, as he often has done, and may you enjoy a blessed and glorious revival of religion.

"May backsliders return, melted into repentance at the feet of Jesus; and poor sinners, with broken hearts for sin, cry, 'What must we do to be saved?' and all feel to bless the Lord and praise him, praise him, praise him!

"May every professor in Bedford, who is asleep, hear a voice addressing him, 'What meanest thou, O sleeper, arise and call upon thy God!' 'Awake, thou that sleepest, arise from the dead and Christ shall give thee light.'

"O, the vast responsibility that rests on professors! If any professors or non-professors excuse themselves and say 'I have no heart to praise the Lord,' tell them the Searcher of all hearts knows exactly what depraved, vile, sinful creatures they are, and yet he commands them all to repent. Acts, 17: 30; Rev. 2: 5. Tell them, *weeping*, that the want of a disposition to love and praise the Lord, will be no excuse* for them in the judgment nor to eternity.

Affectionately yours,

GEO. EVANS."

* Because there is a fountain opened to wash in from sin and uncleanness; and they are assured that whosoever will, may take the water of life freely; that Jesus Christ is exalted a prince and a Savior, to "give repentance and remission of sins;" and that "now is the accepted time and day of salvation."

On looking at the above letter, I thought, if this were published, it might be regarded by some readers as an unmeaning rhapsody; they might say the patient's mind was weak, he was nervous and excited and his thoughts ran out in this extravagant strain. But why should they think thus?

Compare these exercises with some recorded in scripture; the closing Psalms, for instance.

Was the Psalmist beside himself when he says, "Praise ye the Lord all his angels, praise ye him all his hosts; Praise ye him sun and moon; praise ye him all ye stars of light. Praise ye the Lord from the earth; ye dragons and all deeps, fire and and hail, snow and vapor," &c., &c.?

The Pharisees were highly displeased with the song and the shout of the disciples and the children who said Hosanna to the Son of David! They desired Christ to silence such enthusiasm. But what was his reply?—"If these should hold their peace, the stones would immediately cry out."

The Revelator tells us something about the employment of heaven; he heard the harpers harping with harps—the redeemed singing a new song—the tribute of heaven's countless thousands, "saying with a loud voice, worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing:—Blessing and honor and glory and power be unto him that sitteth upon the throne forever and ever."

"Try if your hearts are tuned to sing,
Is there a subject greater?
Melody all her strains may bring,
Jesus' name is sweeter,

Jesus' name the dead can raise,
Show us our sins forgiven,
Fill us with all the life of grace,
Carry us up to heaven."

Praise is the note of Heaven; and was it surprising that a man who had spent so much of his life in penitent prayer, should, near its close, find his voice tuned to praise?

Is it strange that, as the weary pilgrim

nears the "Celestial City," he should have some foretaste of its employments and felicity?

"These are the joys he lets us know
In fields and villages below;
Gives us a relish of his love,
But keeps his noblest feast above."

Under date of Sept., 1847, in a letter to a friend in Salisbury, N. H., referring to this occasion, he writes: "* * * About the 12th of May last, I had a blessed revival in my soul. I then wanted to read over and over the 51st Psalm and Watts' paraphrase,

"Show pity Lord, O, Lord forgive," &c,

the confession of the Prodigal Son, &c.

"Afterwards I read with peculiar satisfaction, Psalms 103, 105 to 8th verse, and 116th; and 12th chap. of Isaiah, and my language to those around me concerning the dear Savior was, 'Praise him, praise him, praise him!'

"O, that I could say July, August, September, December, and all the year, were

pleasant to me as that May. There appeared to be two strains in my feelings, *weeping* and *praising*.

"I could not then bear the thought of dying immediately and going to heaven, for I had such a sense of my awful depravity and wanderings, that it seemed as though it would be most fit that I should lay at the foot of the Cross, and weep for a long time—or a little eternity.

"O, that I could have such exercises protracted to the day of my death. But, alas, "the world, the flesh, and the Devil."

The christian life is a warfare; a struggle with opposite influences, internal and external; the remains of native depravity, and "principalities and powers," "spiritual wickedness in high places," or wicked spirits in high places—the rulers of the darkness of this world, the prince of the power of the air and his angels.

This contest is never fully ended till the redeemed soul takes its departure from this state.

Hence the saints are exhorted to 'overcome evil' and to 'endure to the end,' that they may be saved and crowned with victory at last.

So the Poet truly contrasts the spirits of the "just made perfect," with their brethren still on the earth:

'Once they were mourning here below,
And wet their couch with tears;
They wrestled hard as we do now,
With sins and doubts and fears.'

There is, indeed, frequently a contest in the minds of unregenerate persons—between their propensities, worldly and other temptations, and the remonstrances of their consciences; and the strength and continuance of this conflict will be in proportion as their consciences have been more truly enlightened and more seldom violated, and to the ardor of the appetite, and the urgency of the temptation.

The difference between such persons and true christians is, that the hearts of the latter have been truly contrite and

penitent, while the hearts of the former have always been predominantly in love with sin, however, occasionally, they may have refrained from some evil practices; and their great trouble has been that they could not indulge their propensities without such reproaches from their conscience.

It is of the highest importance to distinguish between these two conditions; else one may die with 'a lie in his right hand;' may think he is in a fair way to heaven, when he is on the direct road to perdition.

It is by no means enough merely to be convinced in one's understanding of what is right.

The arch Apostate himself, has the strongest belief in the existence of that goodness which his heart so inveterately hates. 'The Devils also believe and tremble.' The divine testimony that the human 'heart is deceitful above all things and desperately wicked,' so deceitful that it *deceives itself*, is sufficient reason why every person should most devoutly offer

the prayer of the Psalmist, 'Search me, O God, and know my ways; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting;' and sufficient reason why every one should 'fear lest, though a promise be left, that some shall enter the rest of heaven, he should come short of it,' and at last should enter the invisible world with the feeling that he is on the Lord's side, that he has eaten and drunken in the Savior's presence, and Christ has taught in his streets; or, in other words, that he has been familiar with Scripture teachings, and reckoned himself safe, when, in fact, he has been deceived; and the final Judge shall number him with those to whom he will say, 'I know you not, (as my disciples) depart from me all ye that *work iniquity*.'"

Mr. E., during his life, felt a special interest in the condition of those churches where he had labored most. Having read something respecting the low state of religion in a portion of N. H., as he was

feelingly alive to the prosperity of Zion, and the good influences of the Church on the community, in October of this year, (1847) though the state of his health did not warrant the effort, he wrote to one of these churches as follows:—

To the Baptist Church of Christ in M——.

DEAR BRETHREN AND SISTERS:—We read, "Sound an alarm in my holy mountain!"

Do you ask—"What, sound an alarm among professed Christians?"

I reply: are there not many things alarming among professors? Shall I mention a few?

I. When many are "at ease in Zion."

Woe to them who are in this condition.

II. When the love of many of the members has become cold.

What says the great Head of the Church to such persons? "I have somewhat against thee, because thou hast *left thy first* love." "*Remember* from whence thou hast fallen, and *repent*, and *do thy first works*."

Now, dear Brethren, is it not alarming that so many professing godliness, can read these three commands of the "Lord of life and glory," even months and years, and appear in total indifference about obeying them? I repeat it, is not *this* alarming?

III. When a large number of the members

of a church are *seldom* seen at a weekly prayer meeting, and not *once* in six months or a year, at a Church Conference. How many of your number are of this class?

Shall members break their covenant engagements year after year and not be called to an account? "Sound an alarm!"

Have you any members who have the *form* of godliness, without the *power?* who are cold, stupid, "twice dead, plucked up by the roots?" If so, I would entreat such to enquire, "What will profession like this avail in the 'terrible day?'"

IV. Did not the Apostle Peter remind his brethren that they were not redeemed from their *vain conversation*, received by tradition from their fathers, with corruptible things, as silver and gold, but with the precious blood of Christ? 1st Peter, 1: 18.

Now all of you profess to have been bought off from this company of vain talkers; yet I would affectionately inquire how many of your number still follow their practice?

Please read the report of the late Convention and the accompanying remarks of Brother W. I will give a short extract:—

"A spiritual death has almost universally pervaded our Zion. A marked indifference to the salvation of undying souls has characterized the members of our churches. In short, an alarming spiritual lethargy has appeared to have taken fast hold of the souls of those upon

whom the vows of God are binding. Our churches are generally supplied with pastors, yet there has been a sensible falling off, and during the four years past, there has been a decrease of more than one thousand members."

Again I inquire, is not *this* alarming?

Do pray for me, that I may take the alarm that I give. O, that the God of Israel would pour upon the church at M., a spirit of grace and supplication; and may all the prodigals and back-sliders return to their father's house, and may there be such a weeping, confessing time, as has not been known in M. for thirty years. Amen—so let it be.

I remain your brother in tribulation,

GEORGE EVANS."

It is not enough that professors of religion should live quiet and peaceable lives, without doing *harm*, in the usual acceptation of that term; a marble statue does no harm—it does *nothing*. To a harmless life there must be the addition of "godliness." Christ said to his disciples, "Ye are the salt of the earth; ye are the light of the world. Let your light so shine that others, seeing your *good works*, (not merely *good professions*) may glorify

your Father which is in heaven." A professor's life should have so much godliness, that is, *god-likeness*, likeness to God, in it, as to convince spectators that there is a *reality* in religion, and that they are without excuse while not professing and practising it. In this way God is to be glorified and souls saved.

To accomplish this should be the grand aim of the professor's life.

Truly a noble object to live for. Who could ask for a higher motive?

O, that it were duly estimated by professors.

If this were properly appreciated and practised, no other means, in addition to the plain preaching of the gospel, would be needed to produce a constant succession of revivals of religion; or so constantly to *preserve the life* of religion, that *re*-vivals would not be, as now, necessary.

This is the divine plan, and how simple and efficient. Worthy the wisdom and sincerity of the great God.

Although so many professors fall short of it, (and how many, alas, will fall short of heaven also!) yet the Lord does not leave himself without witness.

How few individuals there are, bred in a christian community, who, when they candidly inquire of their conscience, "have you never in your life seen a person who convinced you that he was truly pious?" but must admit that he has, at least, seen one such, and this one will rise up in the judgment against him and condemn him if he repent not; so that at last he will be without excuse—and speechless.

In December, Mr. E. was occasionally exercised with much pain and distress.

Dec. 14th—He remarked, "I have had a trying day to-day; but God is still good. I think that I can say, 'though he slay me, yet will I trust in him.'

"Blessed Jesus, if it can be thy blessed will, do remove this pain; or give me strength to bear it.

"O Lord, if it be thy will, spare me, that

I may do a little more for Him who toiled and suffered and died for me, before I go hence and be here no more."

Dec. 17th—"God is very good to me. What shall I render to him for a convenient house to be sick in; a good and faithful wife, beloved daughter and kind sister M. to wait on me, while some have died for want of care? May the goodness of God lead me to deep repentance.

"I feel as though I was one of the most unworthy creatures that ever lived; but Jesus is worthy to receive blessing, and honor, and thanksgiving and praise.

O may my soul be found in him,
And of his righteousness partake.
The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what the Lord has done."

I was with him about a week in the latter part of December. He was quite emaciated; his nights were very restless; but when not exercised with severe pain, he

could converse on any subject as usual, and I did not perceive that his intellectual faculties were at all impaired.

He seemed sensible that he probably should not continue many weeks. When I took leave of him, he regarded it as the last time we should see each other on earth.

He failed gradually for about four weeks after I left him. During a considerable portion of these weeks he had his reason imperfectly, being calm only at intervals.

In a lucid interval, Tuesday morning, Jan'y 11, he remarked,

" 'Did Jesus thus suffer
And shall I repine ?'

"What a consoling thought, that Jesus knows all the pain and distress that I feel. He knows how many such struggles I can endure and live. I do not.

"If Jesus would show his smiling face, I could die a thousand times. Death would be a joyful hour. My Jesus will do all things well. I don't know when I

shall die, or how I shall die, but Jesus knows, and just as Jesus pleases,live or die. Not my will, but thine be done.

"Why do I groan? I fear it is wrong; it seems some like murmuring; but I cannot help it, such is my pain. All is right.—Shall not the judge of all the earth do right?—Yes, he will.

"O, that I may be released to-night."

On Friday following, (Jan'y 14,) he said, "I think within three or four hours I have been enabled to adopt the 23d Psalm as my own. (Commencing, "The Lord is my Shepherd, I shall not want," &c.) I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day."

On the following Monday, (Jan'y 17th,) he remarked that death was to him a welcome messenger. He exhorted his watcher that morning to live more for God.

On Tuesday morning, (18th Jan'y,) he did not sleep at all, and appeared entirely

rational; but could not easily speak on account of the soreness of his mouth.

At half past ten o'clock, Mrs. E. asked him if he thought he was dying? He looked up and smiled assent, intimating he was well aware of it. She then said, "I think you are, and that you have got almost home." To which he, with great satisfaction, added, and repeated several times, in a distinct voice,—"Amen, Amen, Amen." And in about fifteen minutes afterwards he ceased to breathe.

These were his last words and nearly all he said the morning of his death.

His funeral on the Friday following, was attended by most of the clergymen of the several Churches of the city.

His pastor, Rev. T. O. Lincoln, delivered a sermon on the occasion, from Rev. 14: 13 —"Blessed are the dead which die in the Lord."

His remains were intered in the new cemetery in Manchester;* with the follow-

* They were subsequently removed to the grave yard in South Reading.

ing stanza, which he had selected for the purpose, inscribed on his tomb stone :

" If e'er with ill success,
Living, I strove important truths to press,
Your precious, your immortal souls to save,
Hear me, at least, O hear me from the grave !"

Among the notices of his death was the following Acrostic:

G o, faithful herald, home to God,
E nter thy promised rest :
O ur loss severe we mourn—yet we
R ejoice that thou art blest.
G o join the blissful choir above,
E nraptured are their lays ;

E ach voice exalts redeeming love—
V ocal is Heaven with praise.
A ll thy dread conflicts now are o'er,
N ow thou art safe on Canaan's shore,
S in, pain nor death can reach thee more.

As the prominent traits of my brother's character have been, to a considerable extent, incidentally exhibited in the previous pages of this memoir, it will not be necessary to add much in this place.

He had naturally an earnest temperament, and was remarkable for diligence and perseverance. He saw that time was short, and he wished to make the most of it. He felt that his constitution was not fitted to hold out a great many years, and he desired to do something worth living for while it lasted.

He was distinguished for the gravity and sobriety of his deportment. A sense of his responsibility as a minister, and the solemnity of the message he had to deliver, seemed much to pervade his mind. Indeed, the sentiment of the Apostle, (2d Cor., 2: 15, 16,) "We are unto God a sweet savour of Christ, in them that are saved and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life," seemed frequently to oppress his spirit and cause him, at least inwardly, to exclaim—"Who is sufficient for these things?"

Mrs. F., an elderly lady of Francistown, N. H., speaking of Mr. E. the autumn be-

fore he died, said she had not seen him for many years and had nearly forgotten his looks; but she very well remembered hearing him preach at Weare, N. H., when she was a girl, nearly forty years before, and that in two particulars, his preaching made a strong and peculiar impression on her mind; namely, he preached as though he fully believed what he said, that the possession of true religion was all-important, that a future existence of happiness or misery was an entire certainty, and turned on this single point; and secondly, he preached as though he did not expect to live long, and was giving, as it were, his last admonition and warning.

He kept constantly in view the conversion of the soul to God, as the great work to be accomplished; and the worth of the undying soul, and the glory of God in its salvation, were his great motives to effort.

He was unwilling to spend much time in curious speculative inquiries, while these great issues were before him.

His history shows what a man of slender health and circumscribed literary acquisitions may accomplish, when he conscientiously and perseveringly devotes himself to the service of the Lord and the salvation of his fellow men.

In most places where he labored, he had the satisfaction of seeing religion revived and sinners converted to God.

He, through life, constantly had the full conviction of his own inability to produce such results, and as constantly ascribed the excellency of the power to God, and not to man. He indeed often expressed his feelings of unworthiness that his poor labors should be thus blest, and the idea that they were thus owned of the Lord, made him anxious to do still more service for so generous and gracious a Master.

It may seem singular to some that a minister, and especially one who lived a very sober and consistent life, should have so much to say of his depravity and backsliding; it may even seem like an affecta-

tion of humility and self abasement. But is it not natural for one, not wholly sanctified, the more distinctly he views the spotless purity of God, to feel more keenly his unlikeness to it? Isaiah is one of the few men, if not the only man, mentioned in scripture, of whom scarcely a fault is recorded, and yet, in the year that King Uzziah died, when he had his sublime view of the wondrous throne of the thrice holy Jehovah, and the awful reverence of his attendance, he said, "Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." And Job, of whose excellent character we have the highest testimonials, on a nearer approach to his Maker, exclaimed, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes."

Mr. E.'s course was a strong specimen of christian "life in earnest."

His addresses were urgent, pointed and pungent, but not unkind. He endeavored to follow the Apostle's direction; "On some have compassion, making a difference; and others save with fear, pulling them out of the fire."

Thus we read that while Lot and his family lingered in Sodom, the Angels "*laid hold* upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him; and they brought him forth and set him without the city."

And thus the preacher would kindly hasten the unregenerate sinner, and the delinquent professor from the peril which threatens him.

Mr. E. was encouraged to make a public profession of his faith, from the persuasion that the Lord was able to preserve him from wounding the cause of religion. And in this his confidence was not disappointed, for his ways seemed remarkably preserved.

One who had known him intimately from his youth, remarked to me after his decease, that he had never known an individual who, in such varied circumstances, had maintained, for forty years, a course of conduct so uniformly consistent with his religious profession. And, at his funeral, the physician who attended him in his last sickness, said to me with tearful emotion, referring to his life and death, "This is an overwhelming evidence of the reality of religion;—I am convinced, at least in my understanding. I have known him fifteen years."

But here let me imitate the example of the departed, and ascribe whatever good is done through any "worm of the dust," to the power and free-grace of the "Father of lights, from whom cometh every good and perfect gift."

As the existence of true christian character is a work of divine power,* its exhibition is one of those manifestations of

* "For God, who commanded the light to shine out of darkness, hath shined in our hearts," &c. 2d Cor. 4 : 6.

deity, which casts additional responsibility on the beholder. We are told, "the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had *appeared* unto him *twice*."

And whenever a person, whose understanding is impressed with the conviction of the reality and value of true religion by another example of it, still neglects to give "the Lord God of Israel" his heart, his supreme affections and his service, his accountability and criminality are proportionately increased.

The best work which a human being can do is to "convert a sinner from the error of his way," and thus save a soul from death and hide a multitude of sins; not the death of the *body*—because the bodies of the best people must die—but the death of the *soul*; which in the scripture is called the "second death," and which is of all others infinitely the most fearful, which is not the loss of *being*, but the loss of *well being*; not the loss of existence, but of

happiness; and which is called in scripture being "cast away" — "cast into outer darkness" — "cast into the lake of fire and brimstone, prepared for the Devil and his angels." Can any believer of the Bible suppose that the divine "Spirit of truth" would dictate such language as this, if no sinner was ever in danger of such a condition as this, or would ever experience it? Would a being of sincerity and goodness thus excite our fears when there was no danger?

But if there is danger, ought we not to know it, that we may use every means in our power to avoid it?

Doubtless there is the same goodness in our Creator when he says, "Because there is wrath, beware, lest he take thee away with his stroke; then a great ransom cannot deliver thee." "Now consider this, ye that forget God, least he tear you in pieces and there be none to deliver;" as when he says—"Look unto me all ye ends of the earth and be ye saved, for I am God and there is none else."

Both the fearful warning and the commanding invitation are alike from the same benevolent being, and with the same benevolent object, namely, to "turn the disobedient to the wisdom of the just, to save the souls he hath made."

To instrumentally promote this great object, and to hide that multitude of sins, which every person is committing who neglects to give the Lord his heart, neglects his great salvation, after he has heard that gospel which commands all men everywhere to repent, was the grand labor of him, a sketch of whose history has now been given.

In his life we see the effects of his belief. He endeavored to save souls. He conversed faithfully with his kindred, neighbors and acquaintance on personal religion. Is not this the natural result of the possession of genuine religion?

When Andrew had found the Savior, he informed his brother Peter, and brought him to Jesus. So Philip invited his friend

Nathaniel to come to the Messiah; and the woman of Samaria urged her neighbors to come and see the prophet who had instructed her in the great things of God.

Can persons have true religion and never converse with their neighbors and their children on the subject? never say to others, "O, taste and see that the Lord is good;" never express the desire that they also may seek and find Him who is able to forgive sin and save the soul? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shall bear it."

Friendly reader, you live at a highly interesting era of the world's history. There are now very extraordinary facilities for extending a knowledge of the true God, and the way of life by Christ.

Consider that an *opportunity* to do good, always creates an *obligation* to do good.

Will you not contribute what is in your power to promote an object so important and noble?

Time is short; you will soon finish your probation in it. What your hand finds to do, do with your heart and with your might, and verily you shall find a rich recompense in keeping the command, and a glorious reward at the resurrection of the just.

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Memoir of Elder George Evans.
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